Regd. No. L 7676

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The TAHRIK-i-Jadid

Digitized by Khilafat Library Rabwah

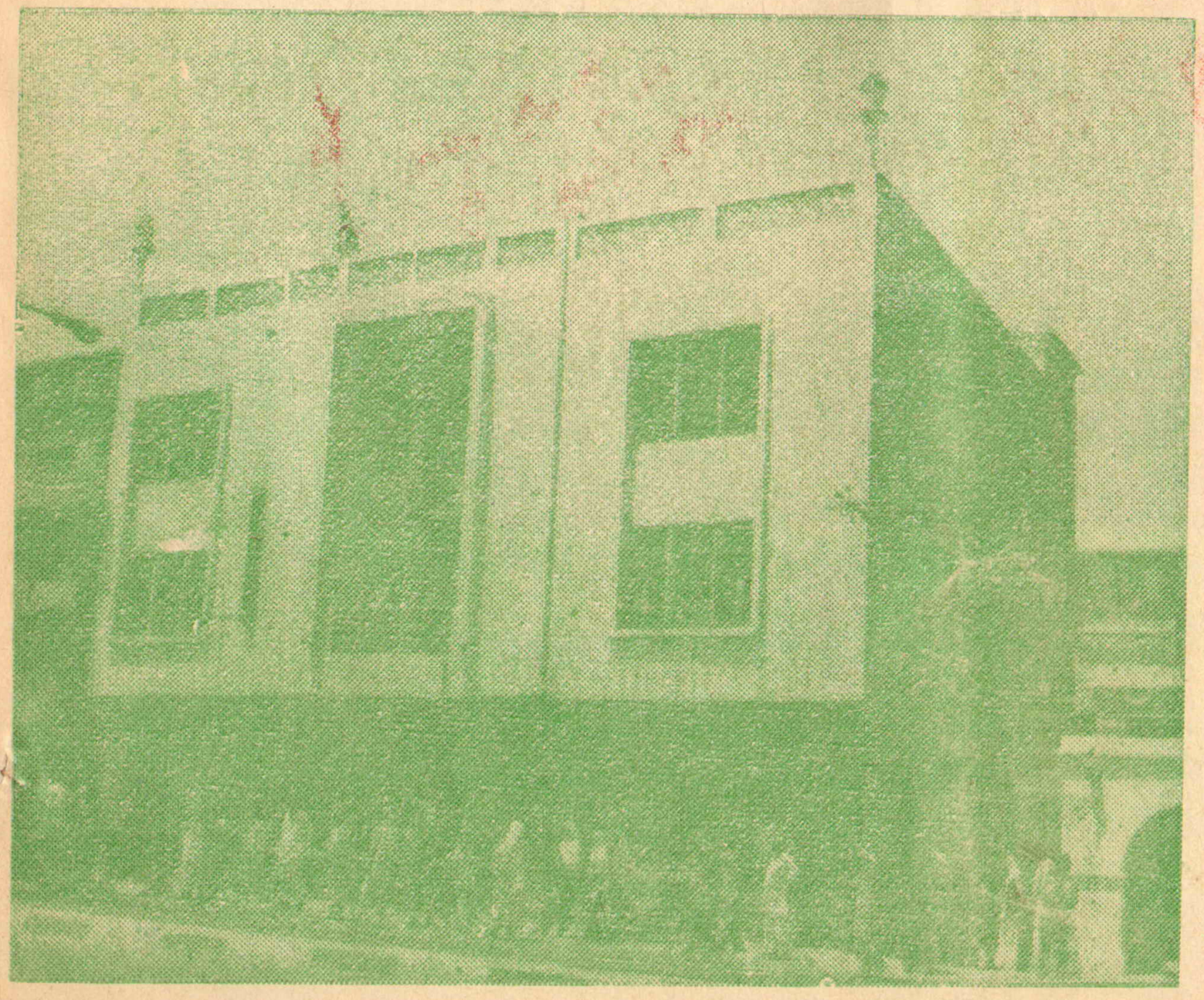
Editor :
NASEEM SAIFI

WAFA 1354 H.S. JULY 1975 C.E.

MASJID NOOR

The Ahmadiyya Mosque, Rawalpindi, which has been auctioned by the Rehabilitation Deptt. of the Pakistan Government. The place and the property has belonged to the Ahmadiyya Community since before the partition of the Sub-continent.

The mosque however continues to be under the control of the Jamaat and prayers are offered there regularly.

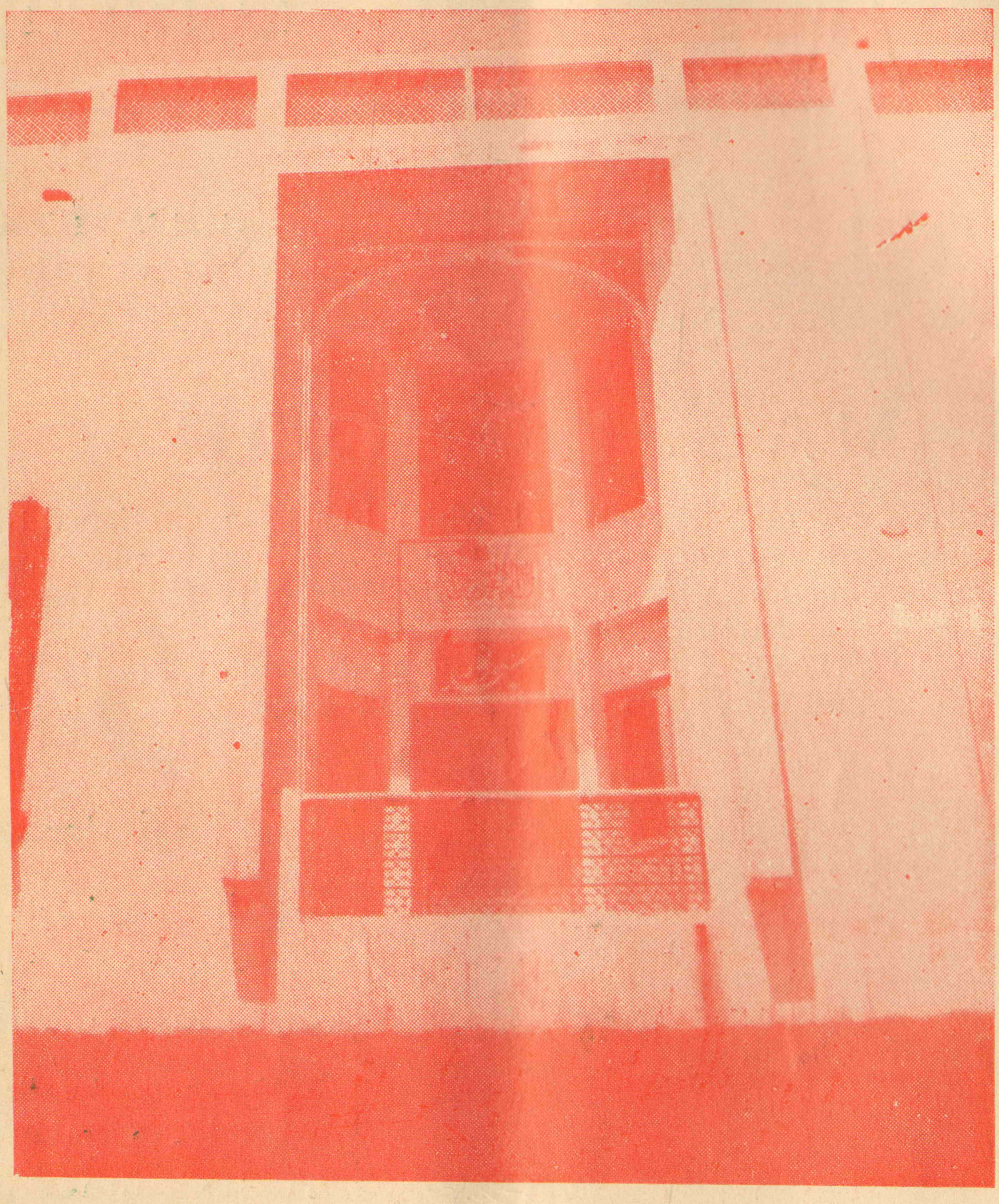


مسجد نور

احمدیہ مسجد راولپنڈی جسے حال ھی میں محکمہ بحالیات حکومت پاکستان نے نیلام کر دیا ۔ یہ مسجد برصغیر کی تقسیم سے بھی پہلے سے احمدیہ جماعت کی ملکیت ھے ۔

بہر کیف مسجد ابھی تک احمدیہ جماعت ھی کے پاس ھے ۔ اور وھاں باقاعدگی کے ساتھ نمازیں ادا کی جا رھی ھیں اور جمعہ کی نماز بھی پڑھی جا رھی ھے احباب دعا فرمائیں کہ اللہ تعالی جماعت کو ھر قسم کے شر سے محفوظ رکھے ۔ آمین

Another view of the Masjid Noor, Rawalpindi. Though it has been auctioned, it still remains under the control of the Ahmadiyya Jamaat and prayers are offered there regularly.



مسجد نور راولپنڈی کی ایک اور تصویر

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نیلام تو ہو چکی ہے لیکن ہے ابھی ہمارے ہی پاس

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. XI — No. 7

JULY 1975

Editor

NASEEM SAIFI

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Malfoozat

THE HOLY QURAN

The term *Khatamun Nabiyyin* that has been used for the Holy Prophet Mohammad, peace and blessings of Allah be upon him, indicates - and this term has this sense inherent in it - that the book that has been revealed to the Holy Prophet, peace and blessings of Allah be upon him, should also be the Khatamul Kutub i.e. the best of the books and the last message of God in respect of its being the law of Sharia and that it should be a compendium of all the good that can be expected to be contained in a book from God. These excellences are in truth found in this book, for, the heavenly law is that the greater the spiritual power and internal excellence of the person to whom the word of God is revealed, the greater is the grandeur of the word itself. Since the spiritual power of the Holy Prophet, peace and blessings of Allah be upon him, was the greatest - never any man had as much of spiritual power nor ever any man will have it - the Holy Quran is

(*Continued on page 3*)

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Our Lord! Protect us against All Evils

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Hazrat Khalifatul Masih III in his Friday Sermon on the 4th of Akha, 1347 H.S. reminded the members of the Jamaat that they should always be praying to God that He may guard them against all the dangers and evil plans of the enemies. He, at the very outset, recited :

رب کل شیئی خادمك

and said :

O my Lord everything that is there in this universe is serving you ; it is working according to the law of nature that You have prescribed and we also know that you have made all the things subservient to us. All the bounties of yours are there for us and we are indebted to you for everything that you have given us and that we cannot adequately be grateful to you. We are, truly speaking, fully covered by your grace and your generous treatment of ours. O our Lord, our Beloved, we are also your loving servants and we as your servants pray to you that you keep us protected against all the evils. Do not let us be lost. Our actions which may not be good, the evil that we might at times display, our moral shortcomings and apparent disobedience - all these things may not become a cause of our being lost and become a waste. Let it be that the diabolic forces do not attack us successfully. Let it be that we never go astray from the right path of your love. Let it be that all of us are granted our share of your perfect nourishing attribute according to our capacities. We are full of certainty that our Beloved sustainer is the real Protector of everything and He is the fountainhead of security. O our Lord whoever is not attached to you falls into the pit of destruction. In obedience to you lies all protection. O our Lord you are the one who is all powerful and you never tire protecting all the things that are there in the whole of the universe Your knowledge encompasses everything and you are really and truly in a position to protect all the things. We therefore pray to you that you protect us and save us from being ruined and also help us. Everything is your servant and therefore we seek your help. We are fully aware of the fact that it is only those whom you help that achieve success. If you will not come to help us, who else is there who will grant us succour. All the supports are weak and broken. You are the only one in whose support one can put one's reliance. That is why, O our beloved, we put our reliance in you. Do grant us that we continue to remain in that group about whom you have said yourself.

Wa in tansurullah yansurkum (if you will help Allah He will help you). It is with your help that we can keep to the limits that you have prescribed and also it is with your help that we can fulfil the promises that we have made with you, as true believers. It is not possible without your help that we should safeguard against what you have prohibited and also it is not possible to act upon your commandments without help from you. O our Lord, everything is your servant ; make us your Ansar (helpers) so that we may, in your sight, become deserving of help. O our Lord come to help us, for, we know that those who receive help from you never fail and they are never unsuccessful.

Having explained the meaning of this Prayer at some length Huzur told the Jamaat that this prayer was revealed to the Promised Messiah, peace be on him and he exhorted the Jamaat to be offering this prayer and seeking after the protection from God who is the only Being who is in a position to grant protection which cannot be violated by anyone whoever he might be. The result, he said, would be that God would grant us protection against the heavenly and earthly calamities and we would be saved from the attacks of the Satan. Also men as well as all other creatures would seem to have become subservient to us.

EXPORTERS

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The Holy Quran

(*Continued from page 1*)

also better than all other divine books and it has a much higher standard—so much so that no book reaches its standard. Just as the prophetic excellence has reached its climax in the person of the Holy Prophet, so also the Holy Quran has the greatest miraculous aspect. He (may peace and blessings of God be upon him) was the most excellent prophet (Khatamun Nabiyyin) and his book is the best of the books (Khatamul Kutub).

(Malfoozat Vol. III pp. 36, 37)

TOMORROW

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I don't know what it is
and how can I
But I hope and I have the
right to hope
That it will be bright
Like the bright moon in the
night
You know what I mean
Don't you ?
T'is faith, my earnest faith
That makes me see
The moments that are yet to be
And throws a flood of light
On the dark canvas of night
—that is, tomorrow
And I begin to feel—and hope
Tomorrow will be bright
Am I right ?

Eness

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Notes & Comments

The Holy Quran

Commenting upon :

يأتون الزكوة

which means that they pay the Zakat, Hazrat Muslih Maud, may God be pleased with him, says : "The significance and the importance of the Zakat takes its clue from the question of poverty and poverty is a thing that has never been removed from the human beings. Generally the people believe that when the population of the world is increased, a part of it becomes poor. This is not true. Even when the population is less, we find that there is no change in poverty ; it is there just as in the days of the increased population. In the days of Hazrat Adam, when there were only few people on this planet, the Holy Quran tells us there were some people who were poor. The Holy Quran says that if you will stay in the paradise you will not feel thirsty and your companions will not remain hungry and they will also not have to go about unclothed. The world was so vast and all its treasures were there owned by none. How could there arise the question of being unable to get provision. The gold of the whole world was at their disposal and in fact under their control. The whole of the silver of the world was for them ; the copper of the whole world was at their disposal ; the iron of the whole world was also at their disposal ; the fruits of the whole world, the flowers of the whole world and best of the lands were for them. How could then arise the question of their abiding by one particular set of rules to avoid hunger and nakedness. This only shows that even in those circumstances there could be occasions when the people could go hungry, thirsty and without clothing. How true it is. The fact is that there are two kinds of wealth in this world One, potential and the other real and available. The one that is real and available is also of two kinds. One, currency or the things which can enable the people to have other things in exchange for them. The other wealth is in the form of grains that can be directly used. The foodgrains are also of two kinds ; one, the things that can be taken without any further effort on our part and two, those things which have to be prepared before they can be used."

Hazrat Muslih Maud has explained this subject at length in Tafsir-i-Kabir, and he concludes that those who spend for their fellow beings become dear to God and they are granted the favours of God in abundance.

The Hadith

It is narrated by Hazrat Abu Huraira (may God be pleased with him) that the Holy Prophet, peace and blessings of God be upon him, said, "He who obeys me obeys Allah and he who disobeys me disobeys Allah. He who obeys the Amir (authority) appointed by me, obeys me while he who disobeys the Amir appointed by me, disobeys me.'

(Continued on page 12)

The Need of the Holy Quran

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(BY THE PROMISED MESSIAH)
peace be on him.

— II —

THE argument against the need of the Quran, moreover, applies, if there is the least weight in it, with equal force to the Mosaic Law itself, because the doctrine of Unity was not unknown before the revelation of the Law of Moses. Do not even the Jews and the Christians admit that this doctrine had been first revealed and taught to Adam, then to Seth, Noah, Abraham and the other prophets that went before Moses? The revelation of Moses is, therefore, open to the same objection, viz : that it was not needed when the doctrine of Unity was revealed and known before it. The same eternal, and unchangeable God who revealed Himself to Adam, Seth, Noah, Abraham, Issac, Jacob and Joseph, revealed Himself to Moses, and Moses taught the same unity which the earlier prophets had taught.

The truth is that the doctrine of the unity and existence of God was not originally taught by the law of Moses but is of ancient origin. We must, therefore, seek the principle which governs its repeated revelation in the world. A cursory glance at the world's history will show that there have been periods in it when the teaching of the Unity has been in its wane and men having left to act upon it, the principle has been held in contempt and disregard. Almighty God has on such occasions raised the Prophets and vouchsafed fresh revelation to the world in order to deliver people from the evil and shirk into which they have fallen and to bring them back to righteousness and the Unity of God which they have lost. Thousands of times has the doctrine grown rusty and as many times has it been polished and restored to its original purity. With its rustiness its true worth is hidden from the human eye and accordingly for a time it appears to be quite forgotten. A prophet of God, therefore, again appears to manifest its beauty and light and to dispel the darkness from its face. Thus have light and darkness been gaining the supremacy alternately in the world. The most unfailing test that can be applied to judge the claims of a prophet is to see the time when he appears and the transformation which he works. This is the safest method which a seeker after truth should adopt. He should consider with an unprejudiced mind the condition, both as to principles and action of the people among whom a prophet appears, before his appearance and after he has done his work. If he comes in time of need and leaves them when that need is satisfied, this is an irrefutable argument of his truth. A prophet is needed to deliver those who are involved in sin in the same manner as a physician is needed to cure the sick.

If any one were to apply this sound test to the claims of our Holy Prophet and compare the pre-Islamic Arabs with the companions of the Holy Prophet, he would be convinced

that the Holy Prophet far excelled all other prophets in his sanctifying power, in the wholesomeness of his influence, and in the abundance of his blessings and that the need of the Quran and the Holy Prophet was far more clear and easy of demonstration than the need of any other prophet or book. What great need did Jesus for instance satisfy and what is the proof that he actually did satisfy any need? Did he work any great transformation in the faith, morals and customs of the Jews? Or was he successful in purifying the lives of his chosen apostles? Both questions, we are sorry to note, must be answered in the negative. All that can be proved is that Jesus had gathered about him a number of avaricious men who were guilty of treachery and faithlessness to their master. Was this the effect of teaching which are boasted as unequalled in their sublimity?

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It should also be borne in mind that the Gospel teachings have no superiority over the teaching of the earlier prophets The teachings contained in the Gospels have on the other hand been all taken from earlier sources including the Talmud. The Jews have always forcibly asserted that there is no originality in the Gospel teachings but that they are only plagiarisms from Jewish sacred books One Jewish author has traced whole passages of the teachings of Jesus in the words of earlier sages. But the Christians while admitting this charge of plagiarism would say that the object of Jesus' mission was not to teach morality but to offer his blood as an atonement for the immoralities of the world and to be subjected to curse. This is however a serious error into which they have fallen. They think that the Law was consummated in the Mosaic Law and that, therefore, the Law revealed in the Quran was not needed. The truth is that since men are apt to forget and be remiss in acting upon moral injunctions which are revealed to them through a prophet, a new prophet is required after some time to re-establish the same principles and make men act upon them. Every new age stands in need of a new reformer and a new magnetiser. But the Quran was not needed only to satisfy these two needs; it was also needed to bring the teachings of the earlier books to completion and perfection. To take one instance only, the Mosaic Law laid stress upon vengeance only in all cases, while Jesus taught unconditional forbearance and non-resistance. Both these teachings were required by the special circumstances of the time when they were taught but being onesided they could not furnish rules for all ages. As the teaching of the extreme vengeance of Mosaic Law was abrogated by the Gospel, the Gospel-teaching of extreme forbearance itself required to be modified. Hence the need of the Holy Quran which teaches the middle path in which the punishment of the offender or forbearance ought to be resorted to as the occasion requires Thus both the Mosaic Law and the Gospel take the extreme course while the Quran teaches the golden mean in all cases. The essence of the teaching in all three books is the same, but the first two laid stress only upon one side of the question owing to the peculiar requirements of the time and the circumstances when and under which they were revealed, and the third, meant as it was for the whole future, led men into the mean path to which they could for ever stick. The Mosaic Law takes one extreme and the Gospel the opposite, the one requiring vengeance in all cases and the other unconditional forbearance, but the Holy Quran reveals the wise path of acting according to the

occasions. The teachings of the Mosaic Law and the Gospel are thus clothed with true wisdom in the Holy Quran. If the Holy Quran had not come, the law revealed in the Mosaic Law and the Gospel would have been like the arrow shot by a blind man which, if it hits the mark once by chance, goes wide a thousand times In short, the Pentateuch contained law in the form of stories, and the Gospel taught it in the form of parables, while the Holy Quran presented it to seekers after truth clothed in true wisdom.

The excellent teachings revealed in the Holy Quran are, thus, far above those contained in the Bible. Nay, the whole of the Bible cannot stand against a single short chapter of the Holy Quran entitled the *Fatiha* which contains only seven verses and which discloses such vast treasures of spiritual wisdom, excellent religious truths and the highest and most precious verities arranged in natural order and methodical succession of parts as are not to be met with in the books of Moses and Jesus though one should waste his whole life in turning over their pages. The word of God shows its Divine origin by the Divine power which lies hidden in it just as His handiwork shows His wonderful skill. It should be further remembered that the Holy Quran contains all the directions which are necessary for the perfection of man. The Bible is like an inn which once afforded lodging and rest to wayfarers but after a time heavy storms and violent earthquakes levelled it with the ground. The great building which had once separate apartments for different functions, lay in such waste and total disorganization that the whole was nothing but a heap of bricks. The Lord of this inn took pity on the travellers, and, therefore, prepared a new inn, more spacious than the first and providing every sort of accommodation and all necessaries for the comfort of the travellers. In its preparation the Lord of the house while making use of some of the bricks of the old building that lay in ruins, added a great deal of fresh material, in order to provide for every requirement of the travellers. This second inn is the Holy Quran : let every one who has eyes behold.

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In connection with the perfection of the teachings revealed in the Holy Quran and the imperfection of those revealed to Moses and Jesus, it is necessary to remove an objection. The incompleteness of the earlier teachings is due not to any defect in the Divine revelation, but to a defect in the capability and capacity of those for whom these teachings were meant. The Israelites to whom the mission of Moses was directed had passed about four hundred years in the slavery of the Pharaohs of Egypt, and under this long subjection to the cruelty and tyranny of their masters, they had become as it were utter strangers to principles of justice and equity. As a general rule, the principles to which the masters of a country adhere, find their way into the subject people. People who are in subjection to a tyrant, must after a time grow tyrants in private, while those who are under a just ruler, must grow just in private. The king is as it were a teacher of his people. The Israelites had for many generations been in the bondage of foreign tyrants and their constant subjection to the tyranny and cruelty of their masters fostered in them a spirit which was quite inconsistent with principles of justice and equality. It was, therefore, the first and primary duty of Moses to indoctrinate them in the principles of justice and hence his teachings laid great stress upon this point. The Pentateuch of Moses is

not wholly devoid of the teachings of forbearance and mercy but the vein of justice runs through its pages, and its object is also to put a restraint upon undue cruelty and vindictiveness. Such is not the object of the Gospel. It lays stress upon forgiveness. The reason of this is not far to seek. The Jews had carried to excess the doctrine of retaliation taught by the Mosaic Law, and instead of kindness and fellow-feeling, rancor and spite had grown up in their hearts. The teaching of Jesus in the Gospels is evidently addressed to a people whom the speaker knows to be men of a rancorous and vindictive nature and whom he wishes to instruct in the high moral qualities of kindness, patience, forbearance and forgiveness to which they are utter stranger. Hence the propriety of the teachings Moses and Jesus is unquestionable though it cannot be denied that both doctrines were like special or local laws, and from their very nature unsuitable for permanent and universal adoption. The true and universal law was revealed in the Holy Quran which abrogated all previous laws. Any one who enters into the spirit of the Holy Book and goes to the depth of its true significance, will clearly see that the Quran has neither laid stress upon strict vengeance as the Mosaic Law did in its doctrine of retaliation and its battles, nor has it gone to the opposite extreme by emphasising absolute and unqualified forgiveness of all injuries, but adopts the middle path by enjoining that which is right and forbidding that which is wrong. It requires us to do that which is right both according to reason and law, and to refrain from doing what reason and law do not permit. The laws and injunctions of the Quran do not, therefore, relate to particular actions but lay down general rules for a right course of conduct. It does not for instance tell us to take an eye for an eye in every case or to forgive every injury however evil its consequence may be, but tells us to apply our reason and judgement to the circumstances of every case and act in a manner which is likely to produce the greatest good. By enjoining the right and forbidding the wrong, the Holy Quran has given us general laws for our guidance and thus introduced scientific principles in religious injunctions. Before proceeding to take any step, we are required to consider what will actually be the right way? Whether it is right to forgive or punish, or to give in charity or not to give, is a question of circumstances in each case. According to the Quranic teachings therefore, our primary consideration in every case should be the propriety of the occasion.

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We have so far discussed every side of the question relating to the need of the Quran. One point only remains to be considered. Did Islam wage war with the Jews and the Christians to compel them to accept its doctrines? This asserted compulsion has no basis at all. Islam never took the initiative in the battles which it had to fight. It was compelled to take up the sword against those who had either aggressed on it or assisted the aggressors. The jealousy of God was, therefore, moved to punish the offenders. But His mercy still saved from the deserved punishment such as accepted Islam or paid the *Jizya*. This favour was also in accordance with the Divine laws, for whenever there is a visitation of God such as a famine or a plague, the hearts of men are naturally turned to humbleness, repentance. prayers and charitable deeds to avert the Divine punishment. This shows clearly that God Himself inspires into the hearts of men a remedy for averting the evil. The ardent prayers of Moses averted many a time the punishment

of the Israelites. In short the Islamic fights were a punishment from God to the aggressors, in which the way was still open for repentance and obtaining the mercy of God.

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It cannot be denied that the early Muslim wars were not undertaken to compel the Jews and Christians to accept the doctrine of Unity preached by Islam. Wars were resorted to at the express command of the Almighty as a punishment for the offenders who either took up arms against the holy faith for its extirpation or assisted the aggressors or laid obstructions in the way of Islam intending to hinder its progress. These three causes necessitated a severe chastisement of the offenders and Almighty God willed that it should be effected by means of the sword. Another unjust and unwarrantable charge against Islam is that it preached peace during the first thirteen years under the most cruel tortures and persecutions of its enemies because it lacked force at that time, but that as soon as it had sufficient force to make its appearance in the field of battle it declared war. Such a charge would have had some foundation if the opponents of the Holy Prophet had not committed the heinous deeds of cruelty and innocent bloodshed or plotted to take away his life as they did at Mecca, and the prophet had left Mecca of his own accord and not on account of their evil designs. The slightest acquaintance with the circumstances of the Prophet's life at Mecca, would convince every sensible person of the unreasonableness of such a supposition. Even the enemies of Islam cannot deny—nay they have borne testimony to the fact—that the Holy Prophet met the rejection and persecutions of his enemies with great fortitude and strictly enjoined forbearance and non-resistance of evil upon his companions. There was no end to the severe persecutions of his enemies. They shed the blood of many an innocent person and inflicted wounds and injuries upon whomsoever they could lay their hands on. An attack upon the Prophet himself was at last plotted to bring the whole movement to an end. At this critical moment, Almighty God led His messenger out of all danger to Medina and gave him the glad tidings that those who had taken up the sword against Islam would perish by the sword. Do these circumstances lend the least support to the cruel charge that the Prophet was from the very commencement bent upon war and that this cherished idea took a practical shape when he found himself at the head of an army at Medina? Is it not true that when the Meccans advanced towards Medina, and were met by the Muslims at the famous field of Badr, the ranks of the Muslims contained no more than 313 men of whom very few had any experience of war and the majority were young men who had never fought a battle before? Nay, among these three hundred and thirteen were also boys who had not yet grown to manhood. Could this small number of raw young men be relied upon as a sufficient force to meet the sturdy warriors and Bedouin hordes of the whole idolatrous Arabia and the thousands of Jews and Christians who were bent upon extirpating the new faith? Could a general ever make his appearance in the field with such scanty material to deal destruction to innumerable foes? Does it not clearly prove that the Prophet was obliged to take the sword in obedience to the commandment of God and not to fulfill any plan which he had concerted? Had it been his plan he would have first collected a force of thirty or forty thousand strong and then made his appearance into the field of battle?

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BRIEF NEWS

Fiji Islands

Maulana Ghulam Ahmad Farrukh addressed the Radio audience on the topic of Khilafat—its significance and the blessings that we can derive from this institution. He told his listeners that the Ahmadiyya Jamaat was established by Hazrat Mirza Ghulam Ahmad under the divine command and the work that was started by him was continued—and will always be continued—through the institution of Khilafat. He narrated the elections of the first, second and the third Khalifa and also dealt with the achievements of the Jamaat all over the world in connection with the preaching of Islam in various ways. The opening of the Missions, the publication of the literature on Islamic subjects, especially the translations and commentaries of the Holy Quran, the building of the mosques, the issuance of the magazines and newspapers and the establishment of Dispensaries and Hospitals could be cited as the achievements of the Jamaat which could not have been possible without the guidance and the blessing of Khilafat.

The Maulana also told his audience of the proposal of the centenary of the Jamaat to take place in 1989 and the preparations that are going on in this respect.

—◀▶—

Nigeria (West Africa)

The West African Ahmadiyya News Agency reports that a new hospital has been established at Ibadan, which is almost the biggest city in Nigeria. Dr. Ghulam Mujtaba who has worked with the Ghana Mission has been appointed the Medical Officer Incharge of this Hospital. The speciality of this Hospital is the surgical ward where every kind of operations will be carried out.

This is the third Hospital under the Management of the Majlis Nusrat Jahan. Dr. A. R. Bhutta and Dr. A. R. Ghani are already running hospitals at Ijebu Ode and Bukuru respectively. Two hospitals are being run there under the managment of the Tahrik-i-Jadid's Ahmadiyya Mission, Nigeria.

—◀▶—

Ghana (West Africa)

The West African Ahmadiyya News Agency reports that the Wa Ahmadiyya Jamaat held its Annual Conference on the 10-12th of April, 1975. The Amir and Missionary in charge of the Ghana Jamaat, Maulvi Abdul Wahab Adam in his inaugural address said," If we really and truly have faith and confidence in the greatest of all the Prophets the Holy Prophet Mohammad, peace and blessings of Allah be upon him, then nothing can deter us from moving forward on the Highway of Islamic dominance. There is nothing that can stop us from making all the efforts we think necessary for the furtherance of the cause of Islam. We have been granted an opportunity to carry the message of Islam to all the corners of the world and with the grace of God we are going to do that. Of course what is needed is that we should be prepared to make all the sacrifices that Islam so badly needs

at this moment. We should get ourselves included in the list of those 'mad' people about whom the Khalifatul Masih II said that if he could get only a few of their kind he would very easily achieve the goal."

Maulvi Abdul Wahab was followed by Mr. Imam Khalid who narrated the interesting story of the introduction of Ahmadiyyat in Wa and in this connection he told his audience of the sacrifices that Imam Alhaj Salih had made in this connection. A detailed description of the efforts of Alhaj Salih brought tears in the eyes of the listeners.

The Conference continued for three days and the programme included some practical steps for the propagation of Islam. A large number of non-Ahmadis also attended ; they were highly impressed by the conduct of the people who made all the arrangements of the Conference.

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Alhaj M. Ibrahim Khalil passes away

It is announced with great regret that Alhaj Mohammad Ibrahim Khalil, a veteran Missionary of the Ahmadiyya Jamaat passed away at Rabwah on 27th May, 1975, Inna lillahi wa inna ilaihi rajioon. He had served the Community in Italy, Sicily and Sierra Leone. Added to his sincerity of purpose he was endowed with a very fertile brain and could think of very useful and interesting methods of preaching. Being a good mixer he was very popular and members of the Community as well those who did not belong to the Community respected him greatly.

In order to reach a larger number of people, he started the publication of Al-Bushra (English) from Freetown, Sierra Leone. He also contributed articles to the local press. While on his way back to Pakistan he travelled through Sudan and created a stir there by getting his interviews published in the Arabic press.

We pray to God that He may accept his humble efforts and grant him His nearness and He may out of His grace protect his widow and children and grant them all the needed succour. Amen.

The Tahrik-i-Jadid offers its condolences to the bereaved family.

Japan

Maulvi Ata-ul-Mujib Rashed reports from Japan that with the grace of God he was able to distribute the Ahmadiyya literature to a large number of people. He also mailed this literature to some prominent people all over the country—thus reaching a large circle, with the message of Islam as expounded by the Promised Messiah, peace be on him. He also met quite a large number of people with whom he had face to face talks on various subjects.

Mr. Rashed also reprots that he had the Holy Quran presented to the Ambassador of Austria who seemed to be very much interested in the message of Islam and promised to read the Divine Book to find out in detail what this noble religion teaches. He had also had an opportunity of addressing the Television viewers through an interview which was telecast in English. While he was addressing the audience, the photograph of the Promised Messiah, peace be on him, was shown to them to let them have a look at the per-

son who had revived Islam in this age and who had set the whole world athinking on religious topics.

In this television interview Mr. Rashed also demonstrated the five daily prayers and told his audience the significance of prayer and the advantages that could accrue from it.

The interviewer asked him if it was necessary for a Muslim to believe in Jesus Christ. Mr. Rashed replied in the affirmative and explained to him the Islamic belief about the prophets in general and Jesus Christ in particular. He also dilated on the differences between the Muslims and the Christians in connection with the various aspects of the life of Jesus Christ.

The interviewer was surprised to know that the Promised Messiah had proved to the world that Jesus Christ did not die on the Cross : he was taken down alive (in a state of swoon) and lived the rest of his life in Kashmir where he now lies buried.

Mr. Rashed has previously worked in the United Kingdom as a Missionary of Ahmadiyyat. At Rabwah, the Headquarters of the world wide Ahmadiyya Movement, he was the President of the Khuddamul Ahmaddiyya (the Youth Organisation) at the time of his appointment as the Jamaat's representative in Japan.

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Akhtar passes away

We regret to announce the passing away of Ch. Abdus Salam Akhtar M. A. Naib Nazir, Baitul Mal, Sadr Anjuman Ahmadiyya. He was 59.

Mr. Akhtar, after getting his M.A. Degree in Philosophy in the first Division and securing the highest marks in the University, served the Government of India for a few years. He then dedicated his life for the service of Islam and went over to Qadian. Since then he had been serving the Jamaat in various capacities, as Naib Nazir, Talim, Principal of an Intermediate College and Naib Nazir, Baitul Mal. He was a great speaker, a versatile writer (English and Urdu) and a renowned poet. His theme of poetry generally centred round religious topics of the freedom of human conscience. His thoughts almost revolted against the chains in which we find humanity all over the world. The sun of freedom and dominance of Islam is clearly visible rising in his couplets and he openly displayed his thrill over the change for the better that is taking place. His articles in the Review of Religions were always read with great interest, for they presented food for thought for all and sundry.

We send our condolences to the bereaved family and we pray to God that He may be their protector and guide in all their affairs. Amen.

(*Continued from paga 4*)

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It is also related by Hazrat Omar, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said : It is a Must for every Muslim to obey whether he likes the instructions given to him or dislikes them. Of course if he is told to do something that is against the Sharia then he must not obey such an instruction.

These two Hadis throw light on the importance of obedience. In fact no society can exist, however its unit might be small or big unless there is law and order or in other words unless the people obey the constituted authority. For, if everyone begins to disobey there would be no peace in the world. The fundamental duty of all of us is to obey, of course if the instruction is clearly against the religious decrees, then and then alone, it can be refused.

An interview with.....

Mirza Mubarak Ahmad

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Grandson of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. He is also the Chief Director of the Tahrik-i-Jadid, Anjuman Ahmadiyya, and is in-charge of the Community's Foreign Missions.

A WIDELY-TRAVELLED MUSLIM ADMINISTRATOR

Answering questions compiled by Mansoor Shah through correspondence on himself and the Community's past and future prospects. His answers have been reproduced as received.

When and where were you born ?

I was born on 9th May, 1914 at Qadian in the earliest period of the auspicious ministry of the Second Khalifah who was installed on the 14th March, 1914. This means that I took my first breath within the sacred precincts of the residence of the ' Promised Son" who was the image of his father, the Promised Messiah, in virtue and grace. I am not aware whether I was given my

This Interview was conducted by Mr. Mansoor Shah on behalf of the Muslim Herald and was published in that Magazine in May, 1975.

name in conformity to any revelation, or by virtue of any vision. I was the first born in the family after the second Khilafat commenced. May be it was for this reason that Hazrat gave me my name. However, names are not so important. It is only God Who knows what action or deed may be acceptable to Him from a servant of His.

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Where did you receive your early education?

My education began when I was very young. At that time there lived in Qadian a sage, Qari Mohammad Yaseen by name, whom the Khalifat-ul-Masih engaged to teach me how to read and recite the Holy Quran. This venerable sage took keen interest in his task and taught me with great kindness and consideration (may Allah multiply His blessings on him and reward him with the nearness of His be loved ones). He was well-versed in the art of recitation and his pronunciation was excellent. Thus from the very beginning I was put on the right lines and was therefore, able to recite the Holy Quran well. After I had finished the first reading of the Quran my tutor made me revise it two or three times and when he was well satisfied he went and reported to my father that I was ready for the next stage of my secular education. I was then less than six years old.

I was now sent to the Primary Section of the T. I. High School, and after I had completed four years there, I was admitted to the Madressa Ahmadiyya. Here I would like to explain briefly that the academy imparted purely religious instruction. Those who had completed the prescribed course in this institution had to take preparatory training as missionaries. For that reason the curriculum consisted mainly of teaching in detail the Commentary of the Holy Quran, the Traditions, Jurisprudence and dialectics and theology. Great stress was laid on teaching all these subjects thoroughly. But the syllabus also included subjects like English, Mathematics, Geography and History. No doubt these also formed a part of the syllabus but were treated as of little importance and were consequently assigned very little time in the time-table. The result was that the proficiency acquired in these subjects, during the course of seven years, could be gauged by the fact that students seldom acquired any proficiency of the English language and very few could write even a single sentence correctly. The knowledge acquired in other subjects like History. Geography and Mathematics was of the most elementary nature.

For seven years I studied in the Madressa Ahmadiyya and then I spent two more years in the Jamia Ahmadiyya. Then I sat for the Maulvi Fazil (Honours-in-Arabic) Examination of the Punjab University. which, by the grace of God, I passed with comparative ease. In passing, it might be of interest if I were to mention that when I came home after taking the examination for Honours in Arabic, the Hazrat remarked, in a light mood, "Let us see how you fare in the examination. Your elder brother (Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III) who is very regular and conscientious in his work did not get through at his first attempt."

The examination had finished in the month of May and in July the Hazrat went with all his retinue to Palampur, a hill resort, in order to spend a few weeks of the hot weather there. It was there that we received the result of the examination. To the delight of all of us

I had passed. The Hazrat was so pleased at this that he gave a feast to the whole party in the form of a picnic at a very beautiful spot by the bank of a stream on the hillside about five miles away from where we were staying. After the 'Isha' (night) prayers I soon went to sleep. But in the morning I learnt that the Hazrat had personally supervised the preparation for that picnic and had come in the middle of the night to see things and give instructions. This shows how very pleased he was at my success.

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After I had passed the 'Honours-in-Arabic' Examination I took only one year to prepare for and to take the Matriculation Examination. Then I took my B.A degree at the Govern ment college at Lahore. It was, no doubt, through the grace of God that during the whole course of my educational career I never failed in any examination and I took the Matriculation examination just in my stride, only after one year's preparation. For this, God the Gracious is to be praised highly that I cleared Matriculation examination after one year's study and similarly passed Intermediate also in one year instead of two.

What influence have your parents held in your life and what do you remember most about them ?

It is rather difficult to answer this question. It could be answered at great length and also very briefly. I am overwhelmed with the great loss, and I am unable to write at length about them. I have no more the love and prayers of both of my parents and I feel myself a forlorn orphan in every respect. Oh, how I miss my father's irreplaceable affection, his kind regard and his constant prayers that always stood me in good stead at every single step of my life ! Added to this misery is the loss of the most tender love of my dear mother and her warm concern over all my troubles and vexations. The guidance of my parents on all occasions, even in small matters and above all their ardent and sincere prayers were my cherished treasures and guiding spirit throughout my life. All these I sadly miss.

Any small service that I have been able to render to the cause, is the direct reflection of the tender love and benign care of both of my beloved parents. But the errors, which are, no doubt, numerous, are the direct outcome of my own inadvertence and my own neglect. I fervently pray that God, the Gracious, will connive at these and bless me with His unbounded grace.

The whole period and span of my life that I spent under the tender care of my dear parents is a picturesque panorama of most exquisite beauty always present before my eyes and which has left an indelible impression on my mind. This I cannot forget. The peace of mind, the tranquility and the care-free life that I had lived with them has now become a chapter of the past which cannot be repeated. Their nearness had served as a canopy under the cool and soothing shade of which I had been always safe from all hazards. They were both to me like a strong shield ever-ready to protect me from the vicissitudes and perils of life—a rampart which would not allow me to become the sport of the winds and the waves.

I regret in my present state of anguish I am unable to say more. Only God knows how I managed to say what I have said.

"The old wounds of my heart

have again become fresh ; From every garden that I went to, I returned in tears."

When and how did you become the Vakilut Tabshir ?

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The Second Khalifah (may God be pleased with him) appointed me Vakilut-Tabshir in the year 1953. Since then I occupy this office.

When an Ahmadi dedicates his life to the Cause with determination and judgement, and with faith and clear-thinking, he is supposed to have fully realised his true position. It would mean that he had offered his life together with all his talents and capacities ; his proficiencies and endowments and his knowledge and capabilities without reserve. The assigning of a particular duty or a job is entirely at the discretion of the Khalifah of the time. At the time Allah gave the glad tidings about the "Promised Son", He had very clearly described him as an "Intelligent Son" as well as "High minded and Clear-headed". When the Hazrat appointed me to the office of Vakil-ut-Tabshir, he must have deemed me fully competent for the job. I can only say, without exaggeration, that I have never intentionally neglected the trust that had been placed in me by the Hazrat. Nor have I ever been guilty of deliberate dereliction of duty. I nave never considered myself competent, either intellectually or physically, for any particular job or duty. God has conferred this honour upon me through His own Grace and Mercy. Who is there to hinder His will ? He may, if He so desires, cause a humble creature to accomplish feats far beyond the capacity of gifted scholars and learned men,

In your personal opinion, what is the most significant contribution you have made to Ahmadiyyat ?

I am no more than a humble servant of the Cause and it does not behove a servant to proclaim from the housetops what he has accomplished or sing songs in his own praise. He goes on serving God, His faith and His creatures, till he has breathed his last. Since you have asked me this question, and this is a question which concerns the history of Ahmadiyyat, I shall make an effort to answer it.

It was in the year 1954 that a mean and wretched enemy assaulted the Khalifatul-Masih II, with a knife and severely wounded him at the back of his neck. After this, his health continued to deteriorate. In 1955 he went to Europe for treatment. On his return he applied himself, as he was wont to do, wholeheartedly to his work. This adversely affeeted his health. In these circumstances it was neither befitting nor physically possible to pester him by seeking guidance in a thousand and one matters connected with the administration of the Jamaat. I used to consult him only on matters of policy and all the details I worked out myself. In other words all the arduous details that were formerly tackled by the Hazrat Himself and we used to feel easy and light-hearted about, now fell upon my humble shoulders. It is God alone who knows how many obstacles we had to overcome during those difficult years and how many Herculean tasks we accomplished in the face of great odds. At every step we found a hurdle. Difficulties, both internal as well as external, cropped up intermittently and many a weak Ahmadi stumbled. There are others who raised a whole series of obstructions and hinderances. That was indeed a period of great trials. Managing the foreign missions was an extremely difficult task. We had to

keep all the missions and the communities fully alive to their duties and responsibilities and had to keep them on their toes. Then there was the formidable task of maintaining discipline and providing funds for the publication and distribution of literature and a hundred and one other matters more easily conceived than performed.

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It was only through the grace of God that our propaganda work did not slacken in the least. On the contrary, work in this field increascd by leaps and bounds and everywhere our missions became established on more firm grounds. Books and literature and a number of new translations were printed and published. Far more important was the task of maintaining and fostering the spirit and unity and loyalty. The sense of fraternity and solidarity had to be infused with more vigour. All this was not an easy task. How many sleepless nights did I pass through grappling with worries, cares and anxieties, is hard to remember. But I can say that they were enough to shatter the nerves and break down the health of any strong and healthy man. My health was at one time exceptionally good, but in those anxious years I began to lose my robust health and it has continued to deteriorate. Only God knows how many times I had to lose my self-respect. A human being can always err in self-estimation and it is God alone who knows the real truth.

What memories do you cherish most about Hazrat Khalifatul Masih the Second?

With the exception of one or two matters, which I shall deal with later I declare, and God is my witness, that over and above the Ahmadis in thousands who have passed away and those who are now living, I am also a witness to the fact that the prophecy of "*The Promised Reformer*" was duly and truly fulfilled in the person of Khalifatul Masih II. Many things had remained hidden from my eyes ; many a blessing I could not judge properly which was showered upon the whole Jamaat in the person of the fulfilment of some of the aspects of this prophecy, especially those that are directly connected with the duties entrusted to me. In this prophecy the deeds and works he was going to do are also mentioned. For instance it says,

"*So that the glory of Islam and the word of God may become truly manifest to the people.*"

If you ponder over these words you are bound to come to the conclusion that the organisation that he had instituted for the propagation of Islam was built upon very solid foundations which has now begun to bear fruit. Islam is now being preached in all corners of the globe through well established missions and through the communities and individual Ahmadis scattered in all the countries of the world. All the misunderstandings and allegations about Islam spread by Christian Missionaries, are being cleared and explained. The peoples in the West have realised the truth and are now taking keen interest in the study of Islam. This is the attitude that was completely missing among them and they were positively hostile towards Islam. Let me quote a personal experience to illustrate this.

In the year 1965 I was travelling back home after one of my propaganda tours. I happened to meet, on board the ship, a lady and her daughter who was about fourteen years old. On the second day of my

voyage I was promenading the deck when this lady approached me and said, "My daughter would very much like to ask you a few questions about Islam. Could you please spare a few minutes for her?" "Of course," I said, "I would be only too glad. I am at your disposal." I added, "It would give me great pleasure if you also come along with her." I learnt from her that her husband was a diplomatic representative of his country in Hongkong and she had come from Austria to join him.

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A little later the lady came back with her daughter. The first thing that the latter told me was that she had been studying at a Convent School where only girls were admitted. She then said that in the theology period, the Father one day gave a talk on Islam and told the girls that according to the Muslim faith, no woman could ever enter paradise, because houries would be provided for the believers in paradise.

In my reply I dealt with this question in detail giving them quotations from the Quran, the Traditions and from the writings of the Promised Messiah. I also told her that what the Father had told them was pure fiction.

This girl and her mother came to me during the voyage several times to learn more about Islam. One morning while I was strolling along the deck, this lady came rushing past me and did not even look at me. I wondered at this strange behaviour. But after lunch when I was sitting in the lounge she came and sat near me. She started by apologising for her strange behaviour of the morning and explained that she had been deeply impressed with what I had been telling them about Islam. On account of the lies they had been hearing about Islam from their priests she and her daughter were completely disillusioned about their own faith. For that reason she had stopped going to the chapel of the ship which the Father had noticed. (This was an Italian boat). In the morning when she had passed me she was being chased by the Father and she wanted to escape from the Padre.

Four days later the boat touched at Karachi port. Before I disembarked, the lady came to me and said, "Well, Good bye Mr. Ahmad I cannot say that I have turned a Muslim or that I shall ever accept Islam But I can say this much I am no more a Catholic. As regards my daughter—most probably she will become a Muslim."

The above is not an isolated incident. It has now become a common occurrence. The hatred and animosity kindled by the Christian priests through the last so many centuries in the hearts of their flocks, is now dying out rapidly The Christians are now being attracted towards Islam and have begun to take real interest in its study. That is exactly what the above prophetic words have stated, "*So ihat the Glory of Islam may be manifested*". These words draw our serious attention. God did not mention the word 'ascendancy' but used the word 'glory'. Ahmadiyya missions and Jamaats and even individuals can vouch for this fact. Even our bitter adversaries do admit that Islam is now on the march and is proving its superiority over all other religions and that its teachings are gaining popularity day by day.

The revival and victory of Islam have been decreed and shall occur at their appointed time. But we Ahmadis must never forget our great

benefactor (the Second Khalifah) who tended this sapling with his sweat and even with his blood. He spared no effort to make it grow strong and it has prospered to its present state when no storm of adversities can shake it and no tempest of opposition can uproot it. This magnificent tree shall now grow stronger and stronger and is about to bear its sweet fruit. But those who will taste its fruit. could not pride themselves on it because the real credit goes to the gardener who tends the plant.

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I now come to the latter part of the prophecy. It says, "*So that the glory of the word of Allah may become manifest.*" Only those who have listened to the discourses of the Second Khalifah, his lectures and his talks, and those who have read and studied his commentaries on the Holy Quran, can truly judge and gauge the true worth of the service he has rendered to the Quran, the Word of God. How frequently he used to explain and expound the verses of the Holy Quran and their subtleties and how he used to clarify extremely difficult passages in the most simple and easy manner that the listeners really were enraptured. He has thus opened up new vistas for our scholars to write massive volumes based on what he has written on the various aspects of human life. This service rendered by him is so wonderful and stupendous that even if he had not done work in other fields, this one service alone would have been enough to prove the truth of the above mentioned prophecy.

The records in my office would disclose and those who have been assigned propaganda work are fully aware of the tributes that have been paid to him by friend and foe. They have all spontaneously expressed the view that if these commentaries had not been published, it would not have been possible to understand and appreciate the true beauty of the Word of God. In my extensive travels I have met so many unbiased and unprejudiced non-Ahmadi Muslim scholars and even non-Muslim learned men who have frankly admitted that they had derived great benefit from these commentaries. Among them are scholars, statesmen and highly respected people. I give here the views of a Pakistani gentleman who occupies a very high office in the Government and who had also been included two or three times as minister in the Cabinet. (For obvious reasons I cannot disclose his name). This respectable gentleman once told me that he always reads the Quran published by the Ahmadiyya Community, because one could really appreciate the beauty of the Quran only if one read the commentary by the Imam of the Ahmadiyya Jamaat. Translations and commentaries published by the other denominations fail to enlighten the reader and just fall flat and fail to convince the reader that the text is really of Divine origin, and make it appear to be a disjointed collection of phrases and sentences. This gentleman told me that he once advised a certain member of the Pakistan National Assembly, who had the handle of an 'Allaama' (a great scholar) attached to his name, that he should always keep with him a copy of the Holy Quran published by the Ahmadiyya Community so that it would help him in delivering speeches in the Assembly. He is very fond of quoting verses from the Holy Quran in his speeches but his explanation is often unconvincing and his application is always wide of the mark. I advised him just to read out from the Ahmadiyya Commentary, without revealing the real source and he would create a far better impression on his listeners.

To what extent have your personal thoughts been the direct result of your up-bringing ?

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As I have already stated the entire span of life that I have spent under the care and guidance of the Hazrat has left with me very pleasant memories. But there are certain things that have left an unforgettable and deep impression on my mind. I must first of all take my own person. In my younger days I was pretty headstrong and tenacious. But the Hazrat tamed me through kindness and love, and sometimes through stern admonition also (which at that time seemed to me, I being a child, a bit unfair). Thus he brought me under his control in more or less the same manner as is used in breaking a horse. In fact it was this mixture of kindness and sternness that really subdued me. The Hazrat had publicly announced twice that he had dedicated every male child of his to the cause of the Movement. At this I addressed him a petition saying that there was no doubt that by dedicating all his sons he had earned merit in the sight of God, but that as I was not yet convinced personally, that I was fit for such a great responsibility, I would not deem myself as being so dedicated.

I married in 1939 and at about the same time my sister was married to my cousin Mirza Muzaffar Ahmad who had just returned from England after passing the I.C.S. Examination and had joined the Civil Service. The Hazrat took it very much to heart that contrary to his own wish he had, after all, married one of his daughters to a non-dedicated person. He expressed his disappointment in such a manner that it deeply touched my heart. I spoke to my wife about it and told her my intention in dedicating my life to the Cause. I added that I would write to the Hazrat about it only after offering the usual *istikhara* prayers and only if she was willing to accept the responsibilities resulting from my taking that vow. I also asked her to pray likewise. I insisted on this because at that time I held the view, and now I am fully convinced of it, that unless and until the wife of a dedicated one agrees and co-operates with her husband, he cannot fulfil, his obligation satisfactorily.

After continuous prayers and considerable cogitation, I did submit my application to the Hazrat requesting him to accept my dedication. I had written that letter with the fullest conviction and confidence. The letter that I received in answer is a treasure most dear to my heart. The Hazrat was much pleased and said that he had never been so happy before. (It was normal practice of the Hazrat that he seldom became sentimental with his sons : may be it was for the sake of prestige).

By the grace of God, my wife and I passed through the early stages of our dedicated life with fortitude and never complained of difficulties and hardships. Over a number of years I received an allowance of only one hundred and twenty-five rupees per month from the Tahrik-i-Jadid. This would come to about five pounds sterling per month at the present rate of exchange. I have never sought any financial aid from my parents. Many times my dear mother told me that the Hazrat had remarked, "All the other children do ask for money when they need it. But Mubarak never does so" Somehow I could never think of going to him and asking for money. During certain tight days such as illness, I disposed of my personal effects or my wife's jewellery for our expenses, but never demanded anything from my father.

He on his part, for quite a long time, did not contribute to my expenses. Perhaps he meant to give me a test. Praise God, we came out successful in this test.

I would now write something which is purely personal. I am doing this merely to show that our Benign and Benevolent God treats His servants with great love and sympathy and lovingly takes interest in their affairs. Otherwise I am fully alive to my own shortcomings for which reason I generally avoid expressing views on such matters.

Our first child was followed by four still births and during the course of the last two pregnancies I was, naturally, very worried. I, therefore, took refuge in prayers. On both occasions, about a month prior to these still births, Allah condoled with me in the words, "Love's labour lost", and He thus informed me beforehand of what was coming. Both times the revelation came in English and in the very same words.

I would ask you to please bestow some thought upon words. You will find a mine of love and sympathy in them.

In the opinion of the doctors my wife and I both belong to one and the same group of blood classification and I was told that in such cases the first child is always born in the normal way. But all the later pregnancies end in still births. But our Gracious God blessed me with two more children even after four still births. All my children are, by His Grace, quite hale and hearty.

There is another matter which has left a very deep impression of my parents' memory on my mind. Maybe your readers will also find this statement rather strange. As for me, it proved a blessing in disguise. It happened this way. My brother, Hazrat Khalifatul Masih III, the present Khalifah was in those days learning the Holy Quran by heart. I am five years younger than him. Our father Hazrat Khalifatul Masih II intended me to study medicine. One day as my brother was crossing the court-yard of the house, I called out teasingly "O you Hafiz". The Second Khalifah (may Allah be pleased with him), who was not far off, heard this and called me to him and gave me a stern tongue-lashing and said, "Now you shall go to the Ahmadiyya School (school for religious instruction only) and you will not join the High School. It was probably by way of punishment and I also felt the same. But later when I finished the course of religious instruction and dedicated my life I did not feel any bitterness about that punishment. On the contrary, I have found that bitter pill to have proved to be a sweet life-giving elixir. A doctor's career would not have given me the same satisfaction and peace of mind which I am blessed with now—directly serving the cause of the faith. No temporal kingdoms could have given me so much happiness and contentment as I have experienced in my service to Islam.

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This was the training and education that my parents provided for me and thus put me on the right course. These are my sweet and delectable memories.

You are also renowned as a champion for the cause of Khilafat. How important is the institution of Khilafat in Ahmadiyyat ?

Khilafat in Ahmadiyyat. The Promised Messiah and later his Successors have dealt with this subject quite exhaustively and even a child in the

Ahmadiyya Community is aware of its great importance and its blessings. By these blessings I mean the blessings that accrue from the personality of the individual Khalifah. So long as the Jamaat realises its heavy responsibility of maintaining the Khilafat, generation after generation, and continues to discharge this responsibility, the blessing of Allah shall stay with them, not otherwise.

It must always be borne in mind that the promises of favours and blessings are always conditional. So long as the people continue to walk in the paths of Allah and seek His pleasure, these favours shall continue. But if they forget and throw the command of Allah behind their backs and go astray, the favours shall also be withdrawn from them. The history of religions is a witness to the phenomenon. Anyone who studies the Holy Quran shall at once realise that this has been the Divine practice right from the time of Adam to our own time. He never bestows his favours upon the undeserving and he never withdraws His blessings from those who deserve them, as He Himself says in the Holy Quran :

> *"This is because Allah would not change a favour that He has conferred upon a people until they change their own condition, and know that Allah is All-Hearing. All-Knowing".* (8 : 54)

The favour and continuation of the Khilafat, therefore, are conditional. Those conditions are that we must appreciate its importance and always walk in the ways that shall make us inherit its benefits.

Here it is necessary to explain briefly that in Islam Khilafat is of two types. One is Individual Khilafat while the other is called National Khilafat. About the Individual Khilafat God says :

> *"And when thy Lord said to the angels : 'I am about to place a Khalifah in the earth'."*

This verse relates to individual Khilafat. There is another verse which describes and refers to both types of Khilafat :

> *"Allah has promised to those among you who believe and do good works that He will surely make them Khalifahs in the earth, as He made Khalifahs from among those who were before them and that He will surely establish for them their religion which He has chosen for them ; and that He will surely give them in exchange security and peace after their fear ; they will worship me and they will not associate any thing with Me Then whoso is ungrateful after that they will be the rebellious ones".* (24 : 56)

In this verse, which is often referred to as the verse of "Istikhlaf". God has given promise to two kinds of Khilafat. For those who are truly faithful the promise is the reward of individual Khilafat and for the common type of Muslims the promise is that of National Khilafat. That is why the Promised Messiah has dealt with this subject in detail in his book, *Shahadat-ul-Quran* and based his argument on this very verse.

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Now the question arises whether the promise of Individual Khilafat is a perpetual and an everlasting promise ? Indeed the promise of Khilafat is perpetual and everlasting, because whenever a Prophet comes he is always succeeded by Khalifahs. But the claim of Khilafat is not perpetual. It is a supplement to Prophethood. Therefore, so long as God considers Khilafat essential for

the great task of Prophethood, He maintains it and when it is no more required, it is terminated and then it is replaced by monarchy or National Khilafat. In this context, there is a Tradition of the Holy Prophet which says :

> "*No prophethood has gone in the past which was not succeeded by a Khilafat and there has been no Khilafat which was not followed by a monarchy*".
>
> (Ibn-i-Asakkar)

These are the conditions that prevail during the ministry of every Prophet. When the Promised Messiah says that this dispensation is perpetual and shall continue till the end of days, it means that Individual Khilafat that is going to be established for the spiritual rejuvenation of Islam, shall continue to exist. After the passing away of the Holy Prophet he was succeeded by the four divinely-guided Caliphs and after them Khilafat continued in the form of Saints and Reformers. Because the Ahmadiyya dispensation is mainly of a spiritual nature and because spiritual Khilafat reaches its culmination in a comparitively longer period, it may, therefore, be concluded that Individual Khilafat in the Ahmadiyya dispensation shall last much longer.

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I would now quote the Second Khalifah on this subject which shall serve as the guiding principle in this matter. Here is what he says :

"God has promised that if you maintain an unshakeable faith in the Khilafat, and keep striving for its continuation, He will keep on appointing Khalifas from among you (i.e. from among the faithfuls of your Jamaat). The Holy Prophet has also explained this in his Traditions and says: 'Each and every Prophethood is followed by a Khilafat'. (Al-Sayuti). No doubt we claim that it is only God Who appoints Khalifahs, but in spite of this truth, history provides us with instance where such Khalifas were actually martyred, as Omar, Othman and Ali were martyred. Similarly Khilafat could be terminated as it was after the Khilafat of Hasan (may God be pleased with him).

"The verse called "Istikhlaf" which I have already quoted (24 : 56) also guides us to the fact that the promise of Khilafat among the Muslims is conditional. This is because it is mentioned therein that God shall appoint Khalifah from among those Muslims who shall continue to have faith in Khilafat and remain steadfast in righteousness. Khilafat, therefore, is a bounty from Allah and not a mere prophecy. If it had been only a prediction, the termination of Khilafat after Hasan would have falsified the Holy Quran. But the Quran describes it as a conditional favour. We have, therefore, to interpret the verse in another way i.e. we are forced to presume that a great majority of Muslims had become indifferent towards Khilafat and had adopted a lackadaisical attitude towards this very important matter. They had stopped taking precautions to preserve this great bounty of God—the Khilafat. God therefore, took this favour away from them. In spite of Khilafat having been terminated the Holy Quran was not contradicted. This may be repeated now. If the Ahmadiyya community remains steadfast in its concept of Khilafat and continues to strive hard in the right direction to preserve this great favour of Allah, it shall continue to be blessed by it—the Khilafat—till the Day of Judgment. A shadow of it but in mutilated and disguised form, still exists among the Roman Catholics in the person of the Pope of Rome. I have

already told you that its disfigurement is not going to act adversely upon Ahmadiyyat". He further added, "The Holy Quran has itself guided us in this matter". God says: "If you wish to retain Khilafat permanently, then you must not adopt polytheism but worship Me and Me alone for ever". This has been clearly pointed out in the words "*They will worship Me, and they will not associate anything with Me*". Therefore our Jamaat shall retain this favour only so long as they uphold this fundamental.

"The Gospels do not teach even one part in a thousand about the true Unity of God. They do not forbid the worship of idols as the Holy Quran does. The Promised Messiah also has laid great stress against idol worship, the like of which cannot be found in the present teachings of the Christian faith. The revelation, "O Ye the people and progeny of the Persians keep firm hold on the Unity of God and observe it steadfastly." emphasises this.

From what the Second Khalifah has said, it becomes clear like the light of day that the blessings of Khilafat are conditional and shall be granted only in the event of the Ahmadiyya Jamaat remaining steadfast on the true Unity of God and practising it firmly and sincerely.

How near are we to the fulfilment of this prophecy by the Promised Messiah?

"*I shall cause thy message to reach the corners of the earth.*"

This is a prophecy which has been fulfilled literally. There are many places in the world which are called Land's End. In Mauritius Island there is a place called Land's End. In Cornwall (England) also there is a place which is called "Land's End". Similarly there is a place in Norway which also bears the same name and I am sure there must be other places which have been given this name. Now the three places which I have named above are situated in countries where Ahmadiyyat has obtained a foothold. No doubt everyone knows that the earth is round and has no end. We shall have, therefore, to interpret its meaning. It seems that the message of Islam shall reach even the far off places of the world through the followers of the Promised Messiah and the peoples of all the continents shall accept the message. That this is the unequivocal and definite promise from God is evident from the wording of the revelation itself. This promise is, sooner or later, going to be definitely fulfilled.

How close to its fulfilment have we arrived? Digitized by Khilafat Library Rabwah

The signs of that are quite evident. Ahmadiyya communities have been established in many countries of the world. The preaching of Islam is daily reaching farther and farther and the faith is spreading day by day. The earth is divided into five great continents. There is not a single continent where well-established Ahmadiyya missions and communities are not found and where the work of the preaching of Islam is not going forward steadily. In Europe, in America, on the continent of Africa, in Asia, in Australia and in India, we have, by the grace of God, very well-organised centres and the work, in view of the members and financial resources, is being carried out in a satisfactory manner. At many places properly trained missionaries are doing this work and at others it is done by well-organised communities in accordance with their financial and numerical resources.

I would here, mention another

revelation of the Promised Messiah, which tells us that it is a definite promise of God that Islam (Ahmadiyyat) would prevail. (Tazkera : 391). This revelation purports to say that God would give him followers from every nation in great numbers; that He has illumined his house (the house of the Promised Messiah) and noble truthseeking souls from every part of the world would be drawn to his house where they would flock to him in throngs and multitudes. (They would present a scene of people entering in hosts). People would come to him from America and Europe; from Africa and Australia and from the continent of Asia. In short people from every corner of the world and from every race and faith would come to his house and stay there to receive spiritual light. This is the word of God, the Mighty and Merciful and is bound to be fulfilled.

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The continent of Africa is not mentioned specifically in the revelation but as I shall explain a little later, there are predictions and signs through which it can easily be presumed that the African nations shall join the Movement in greater numbers as compared with the other peoples and that they shall also precede them in acceping the Promised Messiah.

The other part of the question "How close are we to the fulfilment of this prophecy?" is not easy to answer. It is only God Who knows this. But this much I can say with confidence that this prophecy is the word of the Omnipotent and Mighty God, our heavenly Master. It is a promise indubious and unquestionable. It is He alone Who knows when it will be fulfilled.

It is said that the great triumph of Islam shall commence from Africa. How do you explain the success of Islam in Africa as compared with rest of the world?

The answer to this question is that the revival of Islam and its victory over other faiths, as I have already mentioned briefly, will start with Africa because Allah Who loves His servants greatly, shall favour those peoples first with the light and blessings of Islam, who had been trodden down under the crushing heel of colonialism for so many centuries. Because our God is Benign and Most Merciful, He will first come to rescue the helpless peoples from the clutches of their tyrant masters and grant them respite. I shall now discuss this a little more fully.

In the prophecy about the 'Promised Son' it is said: "The light comes—the light whom God has anointed with the perfume of His Own Pleasure. We shall pour into him Our Own Spirit. He shall be under the Protection of God. He shall grow up amazingly fast and cause the release of captives."

When we reflect and bestow thought upon these words we find no ambiguity about them. Does not history and facts tell us who on the face of the wide earth, were the nations living under the dark clouds of misery and who were the people most badly off? Who were the ill-starred peoples? This one prophecy, "*He shall cause the release of captives*" alone is enough to point out who these captives are? No doubt these are the African nations that shall be blessed with the light of Islam. The second Khalifah turned his attention, under Divine guidance, towards this continent nearly half a century ago. A Tradition of the Holy Prophet also made him turn towards Africa. He

has himself written about it. He says:

"The idea of preaching Islam in Africa occurred to me, in the first instance, through a Tradition of the Holy Prophet. Once I read that some one from Abyssinia shall rise and invade 'Arabia and try to destroy Holy Mecca. (Here I would like to ask my Arab and other Muslim brethren who are more than 600 millions. why the idea of preaching Islam never occurred to them. Does not this one single proof suffice to prove the truth of Ahmadiyyat? The thought of defending Islam and the Kaaba only came into the mind of the Imam of that community whom they had been ceaselessly trying to throw out of the pale of Islam?) When I read this Tradition the idea came to me to try and convert these people to Islam so that, by the Grace of God this portending danger may be averted and they may never attack Holy Mecea. I then said to myself, "Whenever we see an ominous dream or vision we at once turn to making offerings and the danger is averted. I, therefore, see no reason why they should attack Mecca, if they become Muslims. If we do that, the danger predicted in the Tradition may be averted." Thus we started our missions in Africa. There is no doubt that God, later, created favourable conditions for us and we were able to stand on firm ground and our preaching work for Islam prospered daily. But this Tradition was really the basic reason of our commencing missionary work in that continent. I would like to clear any misunderstanding about it being contradictory and that in relation to time and number it could not be considered as a prophecy for the African peoples to accept Islam before other nations. This misunderstanding should not arise. Because actions originate from certain causes. The Traditions said that a man shall rise who shall attack Arabia and try to destroy Mecca (God forbid). Having placed my confidence wholly and solely in God and relying on His Grace I thought to turn to the African peoples and make them Muslims even before this prediction is translated into practice and even before that man, mentioned in the Traditions, is born. In this way the fulfilment of this prophecy could be warded off. Instead of someone going to Mecca with the bad intent of destroying it, his people might accept Islam and instead of destroying Mecca may strive to enhance its glory". (Friday Sermon: 13th January, 1947) (The Tradition mentioned above occurs in 'Muslim' page 319: second Egyption edition).

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Now the question may arise, "Why the attention of the African peoples is now diverted towards Islam?" The answer to this is very easy and simple. The teachings of Islam are practical and conform to human nature. The distinctive feature of its teachings, though at present its true picture has been, to a great extent, disfigured even in the Muslim countries, is its unique equality and brotherhood which is undoubtedly a sublime concept and unequalled. Even the non-Muslims have been forced to admit its beauty and value. Professor Toynbee has acknowledged this characteristic of Islam.

The mosques of Islam, even after the lapse of fourteen hundred years, represent the true and unblemished picture of equality practised in Islam. How aptly a poet has described it:

> "Mahmud (the master) and Ayaz (the slave) come here and stand in the same row, making no discrimination between the servant and his master."

In the end I again quote an extract from the writing of the Second Khalifah :

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"Our future is bound with Africa. The population of the African countries is approximately 150 millions and they are all going through the same conditions as existed during the time of the Holy Prophet in Arabia. Allah had diverted my attention at the most proper and opportune time and He has, through His Own Grace, opened the gates of success for us in a very extraordinary manner. God has disclosed this secret to me that these are the countries where exceptional progress and success could be achieved. These are the chances which must never be thrown away. However small may the effort be we employ we shall not only attain success, but African nature and African mentality shall also be on our side which shall help us to score against our adversaries, because they will use only force but we shall have the superiority of truth over them. We should, therefore, be alert and watchful and act with speed and always remain on our toes. We must establish for ever the Kingdom of God in these territories in place of the Trinity." (Sermon : 18th February, 1945 : Al-Fazl February, 1961).

It is argued that Ahmadiyyat has concentrated its forces in former British Colonies alone. Do you agree with this ?

Our first overseas mission was started in England. Later our earliest missions started by our centres in Czechoslovakia, Poland. Hungary, America, Indonesia, Holland and Germany. Were all these British Colonies ? Then we have missions in countries which were formerly French Colonies in Africa. Therefore, this statement is totally incorrect, out of place and diametrically opposed to facts.

To what extent have the limited resources in manpower, finance and language difficulties inhibited the growth of Islam ?

To whom is this question addressed ? If it is addressed to all Muslims of the world, then my reply is in the negative. Because even before these countries became rich through oil they were fairly well-off and could, if they had wished, have started preaching Islam and propagating the Holy Quran. But they neglected their duty and never took much interest in this field. But if this question is put to us—Ahmadis—my answer is in the affirmative. Whereas it is quite true that God has blessed us with extraordinary success, even though we lack resources He has crowned our negligible efforts with the best results entirely through His own Grace. This also is not untrue that if we had been blessed with more affluence. We would most certainly have striven to prepare many more missionaries and would have arranged for the much needed literaure in great abundance. We would have contrived to train and teach many more workers in foreign languages and the propagation work could have been done on a much larger scale. But it appears that two hidden wires of divine destiny have been simultaneously working. The first is that it is the oldest tradition in matters of religion that it is always the poor class from among the people that come forward to join the flocks of Prophets. The second tradition is that communities of the law-bearing Prophets gain power in a comparatively short period. This is because the law-bearing Prophet has to enforce the law brought by him and has to set an example for his followers. As opposed to this the Prophets who are not law-bearing, have duties which entail a lot of training and which naturally need more time. For that reason the followers of the latter type of

Prophets have first to find their feet on firm ground which naturally takes time. If people begin to join these prophets in multitudes it might prove harmful.

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In view of the present situation in Pakistan has there been any marked deterioration in the activities of foreign missions ?

My answer to this is that the case is definitely the reverse. The situation in Pakistan has had no adverse effect on our foreign missions which, by the Grace of God, are working with more zeal and ardour, with better sense of responsibility, with more earnestness and alacrity and have begun to ply themselves with more tenacity and grit. Our work of propagating Islam is progressing day by day. Most of our foreign missions have become self-supporting in the matter of funds and many among these even lend a helping hand to other missions that have limited resources. These missions do not look for help from the Centre in Pakistan. It is a clear sign, among so many others, of the truth of Ahmadiyyat, that some foreign missions, in the past depended upon help from Pakistani Ahmadis, did not have in any way to suffer in, their work of preaching Islam, God has provided for them in His mysterious way and did not permit that insurmountable difficulties be placed in their way. Moreover the present situation in Pakistan has made the Ahmadiyya communities as well as individuals in foreign countries to realise that until Islam gains the upper hand, they must be prepared to make utmost sacrifices and undergo severest hardships for the cause of the faith. No nation from among the godly peoples has ever gained success through lying on beds of roses. Nay, they always had to pass through innumerable trials and tribulations. They have realised that they have to pass through rocks and reefs where the sword of Damocles shall remain hanging over the heads. 'Come-what-may—we shall remain firm', has become their motto.

I shall here confine myself to tell you only about how the members of the Ahmadiyya Community are prepared to face hazards and brave difficulties on the occasion of our last Annual Gathering. Twenty-six brothers and sisters from U S A. came to attend it. Their delegation also came to see me at my house. They had all spontaneously made up their minds to demand an oath from every American Ahmadi, man, woman and child that everyone of them was going to act like a missionary of Islam. They also promised that everyone of them shall spare, after doing his daily duty, a certain number of hours for preaching Islam so that the promise of God about the victory of Islam may come nearer fulfilment.

Each region in the world where there is a mission, poses its own peculiar problem. Are your instructions to the various missions different in each case ?

All the Missions, as a rule, work under one and the same directions and instructions because our aim is to establish the Kingdom of God which shall come only when the people of every country accept Islam. It is only God who changes the hearts of men. Therefore, we always prefer to pray before we do our planning. In fact planning is in itself an essential part of prayers. We lay the greatest stress on prayers. All the Missions are directed always to make prayers their mainstay.

The details with regard to every country have to be worked out separately according to the conditions prevailing in it. In this respect great care is exercised. The Religious and

social atmosphere of the country concerned is always taken into consideration—The main objective of our missionaries, and of every Ahmadi for that matter—b e c a u s e every true Muslim is a missionary—is to spread Islam, by profe sion and practice. When Islam prevails over other religions the Cross will automatically be broken.

I quote here what the Promised Messiah has told us in this matter :

> "It is the will of God that He shall draw all the noble souls that dwell in different countries, in Europe and Asia, towards Unity and guide His creatures to one and single Faith. This is the will of God and His purpose for which I have been sent to this world. You must, therefore, follow this aim, but do it with the utmost kindness and humility and by stressing upon prayers".
>
> (The testament : pp. 10-11)

It is, therefore, the bounden duty of every Ahmadi living anywhere on the earth and who is a devoted slave of the 'Slave of Mohammad', to mend his ways because this is the only way to attain the ardently desired salvation.

A number of world religions now complain of a lack of interest in religious affairs. Does this problem affect Ahmadiyyat ?

There is not the slightest doubt that the followers of most religions, owing to unprecedented material prosperity, are gradually straying away from them most especially the Christians who are an outstanding instance of this deplorable phenomenon. This clearly points to the fact that religions other than Islam (Ahmadiyyat), are unable to show and introduce them to the true spiritual values. That is the main reason that makes them stray away from religion. But I do believe that this void also serves as a proof of the truth of Islam, because if apparently there is a detachment from religion, there is, on the other hand, a section of the population who are thirsty for spiritual values and lack peace and contentment and who are beginning to feel that real peace and happiness for man can only be found through religion and spiritual values.

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It is a distinctive peculiarity of western culture to find and disclose facts and truth about things and matters. Owing to this quest and thirst for research great progress has been made in the fields of science and technology. Things which man could not even picture in his imagination have today become matters of fact ; and what he considered to be a dreamland has come to him in physical shape and form. On the one hand there is too much thirst for knowledge and discovery, yet on the other hand the man of today has completely thrown aside all moral values and is slipping fast into the abyss of moral degradation. The materialistic concept of life of western people and the dis-satisfaction and unrest created by their materialistic culture, have produced conditions which have completely destroyed tranquility and peace of mind. This deluge of restlessness and disquietude shall force them to return to religion—the religion of Islam ; because Islam is the only religion which has a great magnetic force and practicality. That is the main reason why the world will not turn to any religion but Islam.

I would now quote an extract from one of the discourses of the Promised Messiah which is very elucidating.

Once the promised Messiah was sitting among his loyal and faithful companions when Hazrat Maulvi Nur-ud-Din, his most trusted and

ardent devotee who later, most deservedly, became his first successor,said, "Beloved Master, you are very keen on preaching Islam in Europe and America, but the people there have reached the state that they even hate the name of religion." "That is very good", replied the Promised Messiah, "The slate is being cleaned. It will then make a better impression. Let the godhead of the son of Mary be cleaned out from the hearts, and make room for Islam" He further added ; "Maulvi Sahib, only the sharp-sighted can see the crescent moon on its first night".

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What countries have you visited ? In which countries do you see a great potential for the propagation of Islam ?

So far I have visited the following places, some of them more than once :

1 Iran, 2. Lebanon, 3. Syria, 4. Egypt, 5. Turkey, 6. Greece, 7. Rumania, 8. Yugoslavia, 9. Italy 10. Spain, 11. Portugal, 12. France, 13. Germany, 14. Switzerland, 15. Austria, 16. Luxemburg, 17. Denmark, 18. Norway, 19. Sweeden, 20. Finland. 21. Holland, 22. Belgium, 23. England, 24. U.S.A., 25. Canada, 26. Nigeria, 27. Ghana, 28. Sierra Leone. 29. Gambia, 30. Liberia, 31. Senegal, 32. Thailand, 33. Hongkong, 34. Malaysia 35. Singapore, 36. Philippines, 37. Japan, 38. Indonesia, 39. China and 40. Siri Lanka.

The Holy Quran and the prophecies of the Holy Prophet Mohammad (peace be on him) tell us that the revival of Islam is tied up with the advent of the Promised Messiah and each and every Ahmadi sincerely believes that sooner or later the whole world will embrace Islam. The signs of the fulfilment of these prophecies have already begun to appear. We cannot say it for certain, but facts do indicate that countries which for centuries had been trampled upon by the Colonial powers and European nations ; the down-trodden peoples of these territories who had been chained in slavery both physically and mentally, have the first right to be freed from every kind of bondage. The prophecy says, "Prisoners shall be released through him". Strong foundations for the fulfilment of this prophecy were laid during the ministry of the Second successor to the Promised Messiah ; and God, Who is always kind and gracious to His servants, shall cause them to accept Islam and thus they shall be released from the chains of slavery. It could, therefore, be said with some certainty that these African countries and their peoples shall be the first to accept Islam.

Please describe a typical day in your life—viz. from Fajr prayers, normal office routine, meeting advisers, perusal of reports from foreign missions, etc., right the way thr ugh to bed time.

It is sort of habit with me that I sleep very little after morning prayers. This is because I go to sleep late at night. During the summer I take my breakfast at six o'clock in the morning while during the winter I generally have my breakfast at 7.00 a.m. after which I do some office work at home. Then I go to the office for its daily routine. The foreign mail that comes to me is usually very heavy and mainly consists of reports from foreign missions and also from individuals which are invariably connected with mission work. All mail, whether local or foreign, comes to me unopened which I open personally and read every letter and jot down notes on each for a reply. All these letters are then sent to my assistants in-charge of various departments of the Tahrik-i-Jadid. Answers to some of these letters have to be written in my own hand which, naturally, takes more

time.

In the capacity of President of Tahrik-i-Jadid I have to supervise the work of the Majlis-i Tahrik-Jadid and have to preside over its meetings ; and have to keep an eye over the affairs of the various sections under me. I have then to discuss official matters and problems with my assistants and give them necessary instructions after sitting with them in meetings. There are four to five assistants in the Propaganda Sections of the Tahrik-i-Jadid who are in charge of various zones—Europe, North and South America, Canada and the West Indies are in the charge of one assistant. Middle East is supervised by another assistant. One assistant looks after the work of African missions. The affairs of the Far East missions are looked after by another assistant. Another assistant supervises the Publications Section. It is also my job to chalk out a programme for each year and to prepare schemes for preaching and then distributing the propaganda literature and there is the diverse office work which is quite exhaustive. A large number of visitors come to see me and I have to give considerable time to these privateinterviews which take from two to four hours daily.

Over and above the duties of the Tahrik-i-Jadid I have other obligations also. I am the President of the Majlis-i-Ansarullah of Pakistan as well as of foreign countries. I have to do all the administration of supervising the work of this organisation. To advise them and to give instructions to them is also one of my duties.

I have also the habit of reading before retiring for the night. This I have inherited from my illustrious father, the Second Khalifah. I must read a few pages before I go to sleep. The daily papers I also generally read at night, because during the day I seldom get time for that. To keep in touch with what is happening in the world around us, it is important to read some magazines and I do that also. Usually I put out light about midnight and go to sleep.

This is how I spend my days and nights. I must also mention that this is not my daily routine for 365 days in the year. One is also liable to be ill. In 1961 I was involved in a serious car accident in which I fractured my knee disc and broke two bones in the back. It is for that reason that I must lie down for a while during the middle of the day for rest. For the last 13 years I have not been able to get rid of this pain. In order to recoup a little and to take some rest I, like others, also get my earned leave and go out of Rabwah.

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Besides the following, have you written any other books :

'Ahmadiyyat in the Far East'', Nusrat Art Press, Rabwah, 1964.
"Islam in Africa", Rabwah, 1962.
"Islam on the March", Rabwah, 1960.
"Our Foreign Missions", Nusrat Art Press, 1958.
"The Promised Messiah".

Besides the Books contained in your list there are the following :

1. "On the life of the Promised Messiah"—speeches delivered during the last two Annual Gatherings. Both these talks have been published in the form of a book this year.
2. "Training and bringing up of children". Published by Majlis-i-Ansarullah ;
3. "Islamic Society". Have given two talks on this subject and still needs completion. I hope to complete this on the occasion of the Annual Conference of

the Ansarullah this year.

4. "The Promised victory and our Duties". Published by Majlis-i-Ansarullah.
5. "The Propagation of Islam". Published by Vakalat i Tasnif.
6. "The Preaching of Islam." Published by Tahrik-i-Jadid.

Is there any long-life ambition you still have, and if so, what is it ?

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The anwser to this could be given in two words :

"*Ascendancy of Islam*". It is God's decree and is bound to come about. It is human nature to be impatient in matters very near to one's heart. It is, therefore, my cherished wish to see this ascendancy of Islam in my own life-time.

What is your final advice to the members of the community, who had derived such moments of inspiration from your short and brief writings that hearts have been swayed by the brilliance of your thoughts?

I shall request all my brothers, sisters and children that they must remember and appreciate the promise they have made and the oath they have taken. Because everyone who seeks "*Baait*" makes a promise—in actual fact, he makes a promise with his God that he shall always give preference to his faith over his worldly needs. Islam does not stop you from earning your livlihood, nor does it command every Muslim to devote 24 hours every day to preaching Islam. God the Gracious has made it quite clear in the Holy Quran and says :

> "*And let there be from among you a body of men who should invite to goodness, and enjoin equity and forbid evil. It is they who shall prosper*". (*3 : 105*)

Under this verse the Muslims are commanded that a body of men should learn about faith and then go all over the earth to preach it, and by the grace of God, the Ahmadiyya Jamaat is doing that and a body of men do dedicate their lives under this divine command. But every Muslim also is a preacher of Islam. This means that a true Muslim is he who, while he is busy with his hands earning his livelihood, is in his heart all the time remembering Allah. This is also incumbent upon him that along with remembering Allah a Muslim should also lend a helping hand in the preaching of Islam. For this he should try hard to spare time from his daily chores. After all this is the message of God which you have got to deliver to others. Remember that our preaching could be of no avail unless and until we have moulded our lives according to the commands of the Holy Quran. We have to present Islam before the world with our examples, deeds and our actions. The world, despite its unparalleled material progress, is now marching to its doom because of its moral degradation. So you have to watch your every step ; watch your every action. Do not let your conscience go to sleep. Keep it wide awake and never forget to examine your inner selves. If you do that you shall be safe from all fear and worry.

I would particularly like to say to the children of our Jamaat that it is not very far when they shall be called upon to bear great and tremendous responsibilities upon their shoulders. So they must try now to be prepared to take on those responsibilities. They will have to teach and guide all the newcomers into the flock. How could he train others who himself lacks training ? If you give up. wholly for the sake of God, all vain desires and shun leaning towards material cravings and false attractions you will see that your loving and faithfull Master, your God, will not forsake you in any field.